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The TAHRIK-I-JADID

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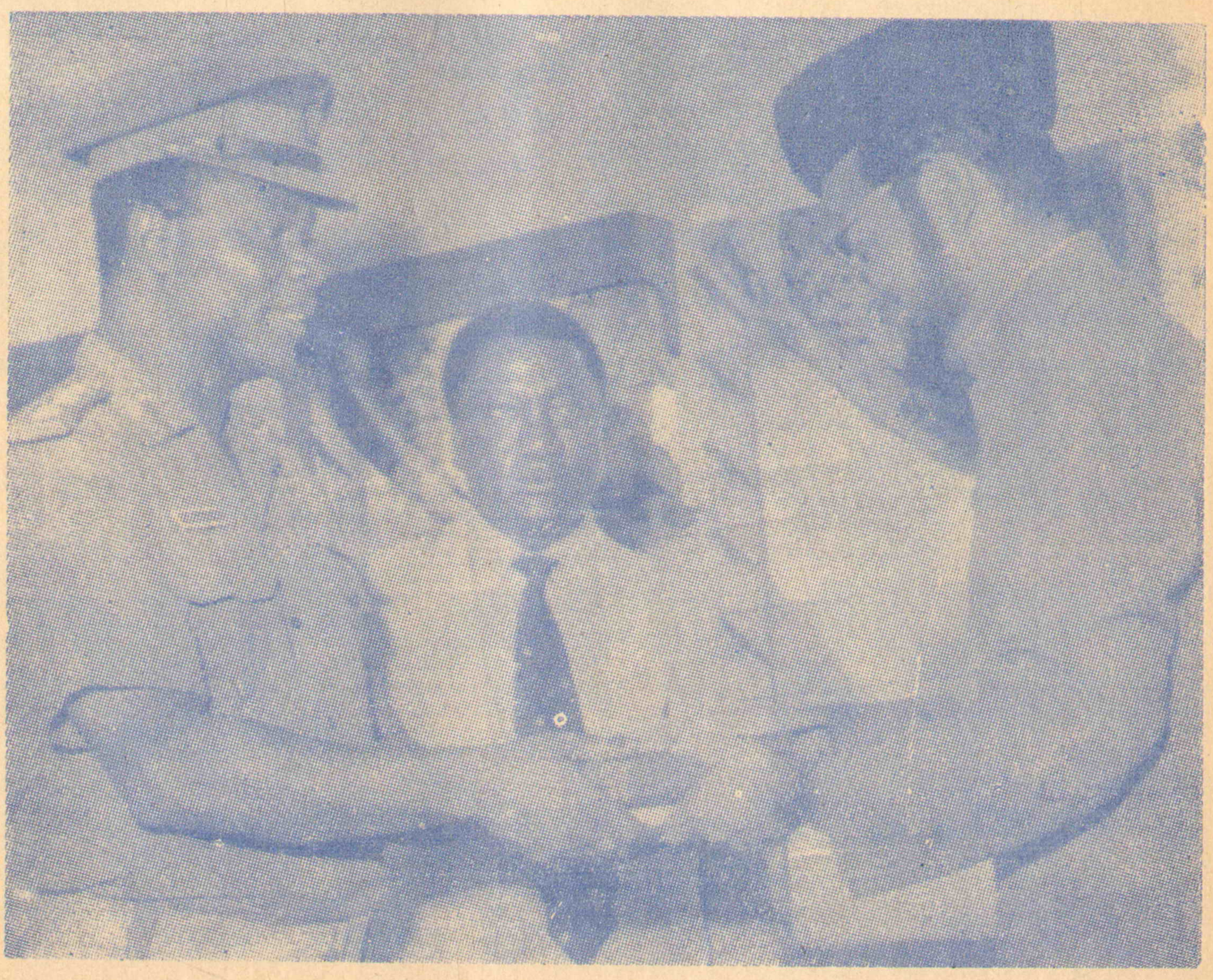
Editor :
NASEEM SAIFI

ZUHUR 1354 H.S. AUGUST 1975 C.E.

MIR ABDUR RASHID TABASSUM
presenting a copy of the Holy Quran and some other books to Col. C. R. Tachi Menson, Commissioner for Information, Ghana.
Mir Abdur Rashid Tabassum is a qualified Missionary of the Ahmadiyya Jamaat.



مکرم عبدالرشید صاحب تبسم کرنل سی آر ٹاچی مینسن کو
قرآن کریم کا تحفہ پیش کر رہے ہیں

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

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NASEEM SAIFI

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THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat – Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address :

c/o Tahrik-i-Jadid Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

Malfoozat

Our Comfort is in Our God

THE Satan calls the people towards falsehood, cruelty, low passions, blood, false hopes, showiness and pride—on the other hand the higher morals, patience, annihilation in the person of God, sincerity, faith and success are invitations towards Allah the Al-n ighty. Man is in between these two thi gs. Whoever is having a good nature and is blessed with good fortune runs towards God because of his good nature and inclination towards safety and security and he does so despite the fact that the Satan sends thousands of invitations. Such a person finds his comfort in none but God alone.

But it must be remembered that everything has its own signs and unless those signs are found in that thing it cannot be called authentic. Likewise faith has some signs. When the faith enters the heart of a person, then automatically the grandeur of Allah, that is, His exalted

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DEMANDS OF FAITH

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HAZRAT Khalifatul Masih III in his Friday Sermon on the 16th of Akha/October, 1970 told the audience what the demands of our belief in the Holy Prophet Mohammad, peace and blessings of Allah be upon him, are and how best they could be fulfilled. He recited the following verse from the Sura Nisa and said :

The verse recited runs thus :

يا ايها الناس قد جاء كم الرسول بالحق من ربكم

فامنوا خيرلكم (سوره النساء)

"Faith demands a number of things and Allah has mentioned these things in great details in the Holy Quran... One of these demands that I am going to mention today concerns our belief in the Holy Prophet Mohammad, peace and blessings of Allah be upon him. If you ponder over the Holy Quran you will find that Allah has explained in some details as to what does it mean that we should believe in the Holy Prophet and what is the significance of this act of ours. It is not enough for us to say that we believe in Allah or that we believe in the Day of Judgment. Nor is it enough to say that we believe in the Holy Prophet Mohammad, peace and blessings of Allah be upon him. If we just do that and think that we have done our duty, it would not be correct in the least."

Huzur told the audience that belief in the Holy Prophet demanded four things from us. "As a matter of principle, the Holy Quran says that the Holy Prophet has been raised with perfect truth and therefore you should believe in him and that will give you the good of this world as well as the good of the next world. It is the same thing that was revealed to the Promised Messiah, peace be on him, in the words :

كل بركة من محمد صلى الله عليه وسلم

(All the blessings come from the Holy Prophet Mohammad, peace and blessings of Allah be upon him). The verse of the Holy Quran which I have recited makes mention of the fact that your belief in the Holy Prophet will bring you blessings of both the worlds and that means that you must take him as Khataman-Nabiyyin or in other words the source of all the blessings. The books of Hadis make it very clear that the prophets who went before the Holy Prophet also had their share of blessings from the Holy Prophet. (Hazrat Khalifatul Masih made mention of the names of some of the prophets and remarked that all of them did receive blessings from the Holy Prophet who himself said that he was Khatamun Nabiyyin even when Hazrat Adam was still in the process of being created.)

Everybody must have certainty of saith that none can receive any blessfings without being linked with the Holy Prophet. Though we see some people who have apparently been blessed with the good of this world but it must be remembered that the good granted to them has no comparison (and is not even worth mentioning) with what one gets through the Holy Prophet.

The second thing that belief in the Holy Prophet demands is that one must be sure of the fact that even the life of this world cannot be real and true without the Holy Prophet. God says in Sura Anfal

يا ايها الذين آمنوا استجيبوا لله وللرسول
اذا دعاكم لما يحييكم

i.e., obedience to the Holy Prophet is life giving. It definitely means that it gives life—real and true life—to obey the Holy Prophet, to do whatever he says we should do and follow in his footsteps. In other words he who does not obey the Holy Prophet is deprived of true life. We can also say that those who do not really and truly believe in the Holy Prophet, what seems to be their life is no more than the life of the tail of the lizard which continues moving for some time even after it has been cut off from the body. It does move for some time, but nobody can call it real life; even a small child knows that it is no life at all. The life of Abu Jahl or the life of Pharaoh or the lives of others who opposed the prophets of their ages can be at the most likened to the life of the tail of the lizard when it has been severed from the body. In order to obtain real and eternal life it is of vital importance that we must hearken to the voice of the Holy Prophet, peace and blessings of Allah be upon him.

The third thing that our belief in the Holy Prophet demands is mentioned in the verse of the Holy Quran which runs like this:

لقد كان لكم في رسول الله اسوة حسنة
لمن كان يرجوا الله و اليوم الاخر و
ذكر الله كثيرا (سورة احزاب)

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In this verse—God says that since man has been created with a true and correct nature (i.e. basically he is inclined towards goodness and virtue), many people who have disfigured their nature, at times begin to feel that they should attain to the nearness of God and their life of the next world should become happy. In the heart of their heart they realise that one must have the pleasure of God in order to make one's life of the next world happy and one must attain to the nearness of one's Creator. God says that in order to grant them acceptance, We declare that in order to receive our pleasure and to obtain the bounties of the next world and to dye in Our dye they must follow the Holy Prophet Mohammad, peace and blessings of Allah be upon him. This path is always open, and the people must tread on it in order to obtain the pleasure of God. People must follow in the footsteps of the Holy Prophet and they must shun what he disliked. They must be overwhelmed with his love and affection. Since the Holy Prophet manifested the attributes of God to the fullest perfection that could ever be possible through a human being, the people must try to become like him. They should struggle for it and the result will be that they will be granted the pleasure of God and a happy life of the next world.

Huzur remarked that the verse he was commenting upon mostly men-

tioned the bounties of the next world.

In short we are told that in order to win the pleasure of Allah and with a view to making the life of the next world happy we should follow in the footsteps of the Holy Prophet. Then and then alone it can be said that we believe in him.

The fourth thing that our belief in the Holy Prophet demands from us is that we should be full of certainty that we can win the love of God by being loyal to the Holy Prophet, peace and blessings of Allah be upon him. The object of man's creation is that he should win the love of God. The Holy Quran says :

قل ان كنتم تحبون الله فاتبعونى يحببكم الله و يغفر لكم ذنوبكم (سورة آل عمران)

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(Say : if you love Allah, you should follow me, Allah will love you and He will forgive your sins. (Sura Aal-Imran)

Hazrat Khalifatul Masih remarked that he thought that in this verse stress has been laid on the life of this world. God says that it is in this very world that you should strive to win the love of God for that is what will make you inherit the life of the next world. If you do not do that, you will have to pass through the hospital of the hell to have that life. Only those who win the love of God in this world are the people who will directly and without delay get the love of God in the hereafter.

Thus what we are told in the verse cited above is that if you wish to achieve the object of your life, you should follow the Holy Prophet, peace and blessings of Allah be upon him.

Hazrat Khalifatul Masih stressed the point that the shortcomings and sins could be effaced through our obedience to the Holy Prophet and obedience demanded that we should love him from the core of our heart.

Our Comfort is in Our God

(*Continued from page 1*)

position, His Sanctity, His greatness and His all powerfulness—and more than anything else, the correct significance of *La ilaha illalla* enters into his heart. So much so that the satanic life is put to an end and the nature of sin dies a natural death. That is the time when a new life starts and this new life is spiritual. In other words you might say that that is the first day of the heavenly rebirth—the day when the satanic life comes to an end.

(Malfoozat Vol. IV p. 169)

PRACTICAL PREACHING

Study the Holy Quran and the Hadis and mould your lives according to the teachings of Islam. That is the most effective preaching of your noble religion. Practical presentation of Islam is better than verbal discussion. Also study other religions so that you can convincingly tell their followers why Islam is better and how it solves the problems of today as well as of tomorrow and all the time to come.

Notes & Comments

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The Holy Quran

Commenting upon the verse :

و مـــا اسئلكم عليـه من اجر ان اجرى
الا على رب العلمين . فاتقوا الله و اطيعون

Hazrat Muslih Maud, may God be pleased with him, says :

"God says : The people of Noah who was a representative of all the prophets (who had gone before him) rejected him and told him that he was telling lies. Noah tried to make them understand but they did not agree. He even explained to them why he was trying all he could to make them realise the truth of his claim ; he told them that he was not asking anything from them. His hope and his trust lay in God, the sustainer of the worlds. They should, therefore, fear Allah and obey him.

The word اطيعون (Ati-oon) draws our attention to the fact that to obey the Prophet and to follow the Shariat are two separate things. The Quranic people (it is a sect of the Muslims who do not give credance to the Hadith) assert that God has only enjoined upon the Muslims to follow the commands of the Holy Quran ; He does not say that the people should obey the Holy Prophet as well. But Noah who was a lesser prophet than the Holy Prophet, peace and blessings of Allah be upon him, tells his people اطيعون (Ati oon) that they should follow him (obey him) and then alone their piety can be perfected. For, the first step towards our relationship with God is our relation with the prophets. Just as it is impossible for you to jump on to a roof so also it is impossible for you to have relations with God leaving aside those who guide humanity on this path. Of Course some times it does happen that somebody sitting on the roof finds somebody on the ground being attacked by a lion or a dacoit and throws a rope down to the man to climb up (in fact he pulls him up). God also pulls some people towards Himself but only when He finds that the person concerned is very anxious to have relations with Him ; in this case it is necessary that this person should be living at a time when the guidance of the prophets is not available to him. This happens very seldom and what happens seldom cannot be taken as a matter of routine. The routine is that human beings can make spiritual progress through such persons as are God revealing. Moreover, the spiritual progress demands that the people should shun the love for the things mundane and should give unflinching loyalty and love to those persons who are in a position to lead them to their Creator ; that makes things easier for them to follow in the footsteps of the God-revealing persons. It is not then felt that somebody who is a stranger is being followed rather such a person is taken as one's father whose blood is running in his veins.

Noah drew the attention of his people to this very fact and told them that if they desired to obtain salvation they must obey Allah and follow him, for, God had appointed

him for their guidance.
(Tafsir-i-Kabir Vol. V (part 2) p. 400)

The Hadis

"Hazrat Abdullah bin Busr says : A certain person said to the Holy Prophet, peace and blessings of Allah be upon him, that O Prophet of Allah, there are lot of commandments of the Sharia, do tell me something to which I should stick (and that should be enough for me). The Holy Prophet told him to continue remembering God all the time."

The fact is that what can save us from sins and encourage us and enable us to do good deeds, is nothing but the remembrance of God. We commit sins when we forget God and when we think that He is not anywhere near us nor does He see us. But if we always think of Him and remember Him, the sin will vanish from our minds altogether.

"Hazrat Abu Darda says : The Holy Prophet, peace and blessings of God be upon him, said, 'should I not tell you something that can be considered as the best among your actions and is more purified in the eyes of your King (God) ; it is the cause of raising your ranks and it is better than your meeting the enemy and killing him or being put to death by the enemy (becoming a martyr).' The Companions of the Holy Prophet replied that they would be glad to hear about that thing. The Holy Prophet said : It is the Remembrance of God."

"Muaz bin Jabal says : There is nothing more effective in saving the people from the punishment of God than the Remembrance of God."

Indeed the Remembrance of God keeps us away from evil and guides us to the good of this world as well as the good of the next world. That is how it saves us from the punishment of God. May God help us to remember Him all the time. Amen.

Rights of Women in Islam

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Maulana Qamarud Din, Maulvi Fazil, writing in the Daily Al-Fazl says :

No religion in the world has protected the rights of women and her status in the society as has been done by Islam. The verse of the Holy Quran which runs thus :

ولهن مثل الذى عليهن بالمعروف

makes mention of the rights of women for it says that the rights of women are just like the rights of men and Islam also says : عاشروا هن بالمعروف that is, you should treat the women nicely.

The Promised Messiah, peace be on him, says : I have heard about some people that they take them(women) like the shoes and tell them to perform the most undesirable duties ; moreover they hurl abuses on them and hate them. In fact they treat them as if they are alive only in name but actually dead in the graves. It behoves the men to treat their families as their friends. The first (and the most important) witness of the good morals of a man is no other than the woman (who lives with him as his wife). If your relations with them are not good how can you be in peace with God. The Holy Prophet, peace and blessings of God be upon him, says : the best of you is he who is best for his family i.e., his wife.

The Promised Messiah also says : The truth is that man and his wife have a contract between themselves and you should try that you keep to the terms of this contract and do not prove yourselves to be traitors. God says in the Holy Quran ;

عاشروا هن بالمعروف

you should treat your wives nicely. The Hadis says that the best among you is the one who is best for his family i.e., wife. You should treat your wives, spiritually and physically in a nice manner and you should always be praying for them and you should shun divorce, for, he is a bad person in the sight of God who hastens to divorce his wife. What God has put together, you should not try to break it like a dirty pot.

In fact the Promised Messiah, peace be on him, has laid great stress on treating wives nicely.

—◀▶—

The Oxford University press has recently published a book "African Encyclopedia" in which the Ahmadiyya Jamaat is mentioned on page 50 as follows :

AHMADIYYA is the name given to a religious Movement within Islam. It was founded by Mirza Ghulam Ahmad Qadiani, who claimed to be a Mahdi, and the expected Messiah who is announced in the Bible. He later also claimed to represent the Hindu God Krishna. Ahmadiyya teaching is generally similar to that of other Muslims, with some different interpretations of Islamic scriptures. Many Muslims disagree with its teachings, but followers of Ahmadiyya work hard to bring other Muslims as well as Christians, into the Movement. There are members of the Movement in 30 countries.

The Ahmadiyya Movement in many countries of Africa provides valuable services in education and medicine. For example in 1972 in SierraLeone alone there were 21 Ahmadiyya Primary Schools, 5 Ahmadiyya Secondary Schools, and several clinics with doctors Nigeria has many Ahmadiyya Secondary grammar schools all over the country.

—◀▶—

HELPING OTHERS

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Even if you have paid for this copy of the Tahrik-i-Jadid, do give it to your friends to read, especially to those who do not belong to the Ahmadiyya Jamaat. We can assure you that everybody who is interested in the spread and establishment of Islam in the whole world, will find himself interested in the monthly Tahrik-i-Jadid, for, this publication is dedicated to the service of Islam.

If you can pay the subscription on behalf of a friend, so much the better. He will know more about Ahmadiyyat and you will be rewarded for doing the most needful in this Age which is groping in the darkness.

—◀▶—

HUZUR ADDRESSES THE DARSUL QURAN CLASS

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THE eighth Fazl-i-Omar Darsul Quran Class which was held from the 15th of June to the 5th of July was addressed by Hazrat Khalifatul Masih III on the last day of the class. Though Huzur had not been keeping good health, yet in view of the importance of the occasion and keen interest of the students, he deemed it fit to grace the class even if it be only for a short time. Of course when he is in the midst of the students he feels that he must talk to them at length for they are the nation of tomorrow and they need a good upbringing. This address of Hazrat Khalifatul Masih was significant in another way too. It was after no less than three months that he had been able to step out of his residence to talk to a gathering.

While starting his address Huzur first told the audience the nature of his sickness and added that despite this sickness which had become so prolonged, he had continued looking after his duties : meeting the people to give them necessary instructions and to go through his mails and dictate the replies to some of the letters.

Talking about the class Huzur remarked that it had been reported to him that comparatively younger people were in a larger number. He was very pleased to notice this aspect, for. it were the younger people who could be trained better and who really needed exhaustive teaching and training to enable them to carry out the responsibilites that future was going to place on their shoulders. He exhorted them to be very vigilant and to learn as much as they possibly could and to get themselves in readiness for the days ahead. Huzur also mentioned the fact that the girl students were faring better than the boy students. Not only their number was larger, they were trying much harder than the boys and the result was that their studies were more fruitful. He drew the attention of the youth to it and told them to be more careful They must play their part well, he remarked.

As for the last year, Huzur remarked that it had been a year of trials and tribulations. They had to undergo great tests and he was glad that the Jamaat had done nicely and won the pleasure of God. Huzur told the audience that as it had always been - due to grace of God - when one door is closed, God opens many other doors for us. That is why despite the fact that the circumstances were not favourable, rather they were very much against us, the Jamaat continued to make progress. People of every age had visions and heard glad tidings from God and the fulfilment of these visions and glad tidings, strengthened the faith of the members of the Jamaat.

Huzur reminded the youth of the Jamaat of their duties and told them to remember that every age had a particular significance of its own and that significance must be properly

understood before we could make the best of the time given to us. We must realise that the Holy Prophet Mohammad, peace and blessings of Allah be upon him, was sent to this world as the Khatamun Nabiyyin and he was granted the Holy Quran which is the most perfect Book containing the last Shariat for mankind. This Book and this Shariat have perfected religion in every way and from all the aspects. In order to get this Shariat established in the hearts of the people, it had to be spread all over the world and it had to be seen to that Islam dominated every other religion of the world.

Huzur said, "The Holy Prophet, peace and blessings of Allah be upon him, had prophesied that a time would come when Islam would be propagated all over the world and that time would be the time of the Mahdi, peace be on him. You are the people who have joined the Jamaat of that great spiritual son of the Holy Prophet who was to propagate this religion in the whole world. Your duties therefore are great and your responsibilities are immense. It is you who have to see Islam dominant in the world and it is you who have to establish the Shariat in the hearts of the people. You need thorough training and it is this training that keeps us worried. We always think of it and plan it and try to implement our plans. The century through which we are now passing is the century of preparations, while the next century will be the century of dominance ; That is what the prophecies tell us clearly. But you must remember that all this will need sacrifices and it is you who have to make these sacrifices. Be loyal to your cause. Do not move away from the path of sincerity. God is going to make you do great things. You need arguments for what you have to tell the world and you need strength and will power to make sacrifices. You must realise the position that God has granted to you and you must do the work He has allotted to you. I pray to God that He may grant you the required strength and He may enable you to do all He wishes you to do for the sake of His religion."

This address was followed by a silent prayer which brought the function to a close.

To Our Missionaries

Everybody is anxious to know how your activities are being blessed by God with success. The monthly Tahrik-i-Jadid is the medium through which you can tell them what you are doing and how your efforts are helping humanity. Please write for the English section of this magazine.

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The Message of Ahmadiyyat

The gist of a lecture delivered by Hazrat Muslih Maud, Khalifatul Masih II, may God be pleased with him. For continuation please see The Tahrik-i-Jadid for April 1975.

Another misconception that exists in the minds of some people is that the Ahmadis do not believe (or have no confidence) in the Hadis. While some others express their view that the Ahmadis do not have faith in the Imams of jurisprudence. Both these things are in-correct. So far as following others (Imams) or not following them is concerned, the Ahmadis adopt the middle path. The Jamaat teaches that whatever is proved to have been said or done by the Holy Prophet Mohammad, peace and blessings of Allah be upon him, is final and to give credance to any other view opposed to what the Holy Prophet has said or done, is an insult to the Holy Prophet. In the presence of the Master (The Holy Prophet), we cannot listen to any of his servants. When the teacher is there, the question of learning from his pupil (when we can learn from himself) does not arise. Whatever the exalted position of the Imams of jurisprudence, they are undoubtedly the pupils of the Holy Prophet and his humble slaves. All the honour that is due to them is because they give unflinching obedience to the Holy Prophet, peace and blessings of God be upon him ; also their honour is derived from their being the slaves of the Holy Prophet. That goes to show that whatever is proved to have been said or done by the Holy Prophet - and that we can know by its being in full accord with the injunction of the Holy Quran - that must be taken as the final decision which cannot be annulled or amended by anyone whoever he might be. Since the narrators of the Hadis are human beings and there are good as well as bad people among them, also there are those who could remember well for having very good memory and there are those who could not, also there are those who could understand better than others, and those who could not understand things as nicely as their fellow beings, if we come across a Hadis which goes against the teachings of the Holy Quran - the Hadis not being on the same standard of certainty - such a Hadis will not be acceptable. That is corroborated by the fact that the Experts of Hadis have said it themselves that there are some Hadis which are quite certainly correct, some are not so and there are some which are considered to be under the shadow of doubt ; even there are some which have been fabricated by the people. The Holy Quran being a book which is most certainly correct in every way, such Hadis as do not fall in line with it will not be accepted. Of course if there is anything for which we are unable to get a direct verse of the Holy Quran nor can we find it mentioned in the books of Hadis, then we must turn to the Imams of jurisprudence who spent their lives pondering over the problems of the Muslims. It does not behove an ordinary person who does not know much about the Holy Quran and Hadis to say that he would not let Imam Abu Hanifa or Imam Ahmad or Imam Shafiee or Imam Malik dictate to him and be given preference to his views ; I am as good

a Muslim as they are. If an ordinary person differs with the Doctor about some sickness, it is quite easily understandable that the view of the Doctor will be given preference. In the matters of law, it is the views of a lawyer that will be given preference. Why then should the Imams of jurisprudence be not given preference when it comes to matters religious, the Imams who spent the whole of their life in poncering over the religious matters by studying the Holy Quran and the Hadis ; in addition to that they definitely had more understanding of religion than millions of people and they were more righteous and pious - and God is a witness to that fact.

In short the Ahmadiyya Jamaat neither fully supports the Ahl-i-Hadis nor the other side. The Ahmadis like Imam Abu Hanifa believe that the Holy Quran has the first preference, next comes the Hadis and then comes the turn of those who are experts in finding out solutions to the religious problems. It is because of this that Anmadis sometimes call themselves Hanafi which actually means that they fall in line with Imam Abu Hanfa in fixing the priority of authority. Some times the Ahmadis call themselves Ahl-i-Hadis for they believe that whatever is proved to have been said by the Holy Prophet, peace and blessings of Allah be upon him, has preference over the words of all the human beings so much so that it has preference over the words of the imams, all of them put together. (more)

Keep yourself in touch with the local Missionary as well as the Head Missionary in your country.

DO IT YOURSELF

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While inaugurating the second stage of the Tahrik-i-Jadid, Hazrat Khalifatul Masih II, may God be pleased with him said, "The second stage of Tahrik-i-Jadid is being inaugurated with a view to establishing the Islamic teachings in the world. The Islamic teachings are not being practised anywhere in the world in this Age, and more often than not we satisfy ourselves by saying that the establishment of the Islamic teachings is the duty of the Government whereas the fact is that the things that are really connected with the Government and which have to be carried out by the Government in this respect are very few and their sphere is also very limited. Most of the things connected with the teachings of Islam are such that they can be and have to be practised without the Government playing any part. The love of God, the Oneness of God and the desire for God-realisation (*Irfan*) and to strive for it, to dye ourselves in the dye of God and to establish all these things in the world —to strive for the nearness of God, to be trustworthy, to be truthful and a hundred and one other things of this kind are such that Government has not to play any role for these things —We should act upon these things ourselves and then through an organised effort we should see to it that the rest of the people also strive for these things.

We should imbibe things in such a way that even if there is no worldly education, or educational institutions do not exist, every member of the Jamaat should become a teacher of these subjects and start teaching others, making a start from his own family. In other words if

the educational institutions do not provide opportunity for teaching religious subjects we should not suffer; the parents should teach religion to their children and thus the coming generations should become well versed in religious matters. Do you think that if you present the Islamic teachings through your own practice, the people will not accept them, and they will not begin to follow you (they certainly will).

I ask the Ulema of the Jamaat to ponder over these things deeply and by studying the Holy Quran and the Hadis they should try to find out how best these teachings can be presented to the world. They should try to find out what can be made the basis of this programme. They should then talk to the Jamaat about these things repeatedly and get them firmly established in the hearts of the members of the Jamaat."

(Extract from the Khutba of Hazrat Khalifatul Masih II delivered on the 14th of January, 1938).

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THE MISSIONS REPORT

Tanzania

Maulvi Mohammad Ismail Munir reports from Tanzania that Maulvi Jamil ur-Rahman, the Missionary incharge of Tanzania, toured the Tanga Region for six days. On his arrival a meeting was held to receive him which also helped us to convey our message to those who had come to attend, but did not belong to the fold. Mr. Jamilur Rahman in his pithy speech told the audience that Islam being the last message of God for human beings of all the races and for all the times, it was most essential that we preached it to everybody everywhere. This religion, he remarked, was the only religion which did not only give commands but also explained the reasons why its followers were instructed to act as they were expected. He dilated on the usefulness of the teachings of Islam and exhorted the audience to stick to the commandments of God mentioned in the Holy Quran and to take the life of the Holy Prophet, peace and blessings of God be upon him, as the most perfect example. That and that alone, he said, could give peace to the world, and it is peace that is most needed in this Age.

During this tour of his, an Arab friend—Mr. Abdullah Saifu by name —made an arrangement to invite the people of various schools of thought at his residence to give an opportunity to Mr. Jamilur Rahman to explain his view point about changing conditions of the world and increasing need of preaching Islam. A lot of questions were asked and the dialogue took place in a pleasant atmosphere.

In his Friday Sermon, Maulvi Jamilmur Rahman explained to his audience the philosophy of the Islamic acts of worship and stressed that the young generation must be very particular about performing their religious duties.

Indonesia

Maulana Mohammad Shafi Ashraf reports from Indonesia that recently Suka Boomi the Headquarters of the

Western Java was greatly rocked by a severe earthquake causing huge damage to life and property. The Government of the land appealed for donations to help the affected areas.

The members of the Ahmadiyya Jamaat visited the affected area and the Lajna Imaullah donated five thousand rupees as their first instalment of the help to be given on this occasion. Maulana Ashraf issued a circular letter to the Jamaats and as a result of this circular quite handsome amount was collected : it was no less than a hundred thousand rupees. A delegation of the Jamaat took this amount to the *Fikran Raiyyat* who gratefully received the donation.

ANOTHER MOSQUE

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The West African Ahmadiyya News Agency reports that Maulvi Abdul Wahab Adam laid the foundation stone of a mosque for the female students in the premises of the Girls Academy, Wa, Ghana. This function took place on the 12th of April. It was started with the recitation of the Holy Quran by Mr. Kamalud Din, the Headmaster of the Ahmadiyya Secondary School, Nomina. He was followed by Mr. Abdul Latif Shahid, the Senior Teacher, Girls Academy, Wa who told the audience that the need was greatly being felt that the students of the Academy must have a mosque of their own. They had been praying in the Veranda of the school which did not look very nice. He also disclosed that the students were regularly praying five times a day and the prayer seemed to be so charming that even some of the Christian students joined them to perform this act of worship.

Mr. Abdul Latif also told the audience that a Pakistani teacher, Mr. Abdul Rafiq Judran, had promised to pay one third of the expenses for the building of the mosque.

This also may be mentioned in passing that Mr. Kamalud Din and Sayyed Sajid Ahmad—two of our teachers — had donated the whole amount to build a mosque at Nomina. This mosque has since been completed and is being used by the students of the Nomina Ahmadiyya School. One of our Doctors in Ghana has put up two beautiful mosques at Asekure and Accra ; he also has donated the total expenses of these mosques.

While laying the foundation stone of the mosque at Wa, Maulvi Abdul Wahab Adam explained to the audience the significance of the mosque in the Muslim Society. He also remarked that wherever there are Ahmadis, there are mosques built by them, for, they know that the real centre of the Islamic life is no other than the mosque. He thanked all those who had donated funds for the building of mosques in the schools and the hospitals "for that was a great need of the time", he said.

What is Ahmadiyyat ?

No non-Ahmadi has the right to tell you what Ahmadiyyat is ; it is your right to tell others what it is. Do not let others put words in your mouth. Tell them why you believe in the Promised Messiah, peace be on him.

Islam in This Age

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Let me begin my Talk with a verse from the Holy Quran :

اليـوم اكملت لكـم دينكم و اتممت
عليكم نعمتى و رضيت لكم الاسلام دينا

"This day have I perfected your religion for you and have completed my favours on you and have chosen Islam for you as your religion."

These are the words of God spoken to the Holy Prophet in connection with the religion that he preached to the people. Here God says that religion which had been undergoing evolution from the very beginning of man's life on this planet, has reached its climax and that it will never need a change as did the other religions before it. You know all the other religions that were given to mankind before the advent of the Holy Prophet were meant for a limited sphere of mankind and for a limited period of time To say that religion has been perfected in Islam and that it will never undergo a change at any future time really tantamounts to saying that in all the ages and in all the circumstances the religion of Islam will always be practicable. And not only that much The verse also says that God has completed His favours. That means that the practicability of this religion will always bring blessing of God. Islam will not only be practicable in all the ages, it will be the most suitable and most useful religion.

Those of you who are listening to me very attentively will excuse me if I say that I could feel the throbs of your heart at this moment. You are thinking of the conflict of science and religion. You are also thinking of rituals of Islam like five daily prayers and thirty days of fasting during the month of Ramadhan every year. And you are saying to yourself : What does this man mean ? Does he know the advance that science has made. Does he also mean to tell us that in this age of speed and in the present volume of business, we can still offer five daily prayers and fast in the scorching heat of the sun. Yes, what is this man talking about.

Well my dear listeners. Do not try to tell me that you have not been thinking of all these thlngs.

Now let me tell you that if there is any religion which conflicts with the science, it is not worth its name. Such a religion must be discarded in no time. Do not follow it. Do not ask it to guide you, for it has no guidance to offer. But Islam is not such a religion. The Book of Islam - the Holy Quran - is the word of God and science is the work of God. But I hope you will not confuse science with the faulty and incomplete conclusions of some of the scientists. Wasn't there a time when the people said that the earth was flat and now they have reversed this finding. By science I

actually mean the laws of nature which either man has already explored or he is still busy with their exploration. Perhaps you will be surprised to hear that Islam lays very great stress on exploring everything in the world. We read :

ان فی خلق السموات و الارض و اختلاف
الیل و النهار لایات لاولی الباب ۔
الذین یذکرون الله قیما و قعودا وعلی
جنوبهم و یتفکرون فی خلق السموات
و الارض ربنا ما خلقت هذا باطلا
سبحنك فقنا عذاب النار .

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"In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed signs for men of understanding. Those who remember Allah while standing, sitting and on their sides, i.e. lying down and ponder over the creation of the heavens and the earth, "our Lord, Thou hast not created this in vain ; nay Holy art Thou, save us Thou from the punishment of the Fire". I can say without the slightest fear of refutation that in no other Book of any religion so few words have inspired such a large number of people to undertake the exploration of nature. It is this kind of verses of the Holy Quran which made the Muslims, scientists. And it is no exaggeration to say that every student of Muslim history can quite comfortably name scores of the Muslim scientists who helped to make the world what it is today.

In short there simply cannot be any conflict between Islam and the laws of nature or science. The two of them go hand in hand, one helping or proving the other. If you are thinking of going to the moon, I shall say that Islam does not say that we should only explore the earth ; it says we should explore the other planets. So all that is going on in the world of science is a positive proof of the truth of the religion of Islam and also of its useful practicability. Let us think of the new inventions. But hold on, let me first recite a passage from the Holy Quran :

اذا الشمس کورت ، واذا النجوم انکدرت
و اذا الجبال سیرت ، و اذا العشار عطلت
و اذا الوحوش حشرت ، و اذا البحار
سجرت ، و اذا النفوس زوجت .

"When the sun is wrapped up and when the stars are obscured and when the moutains are made to move and when the camels are abandoned and when the beasts are gathered together and when the seas are made to flow forth one into the other and when people are brought together and when the girl-child buried alive is questioned about "for what crime was she killed" and when books are spread abroad. Splitting of mountains with dynamite, digging of canals and joining the seas (think of the Suez and Panama) and printing of books. Yes, who could think of these things thirteen centuries ago. But all these things are mentioned in the Holy Quran. In fact the Holy Quran is a Book of today and tomorrow as much as it was a Book of yesterday and of the days 1,300 years back.

I am only sorry I cannot go indetails otherwise I could have said more things to show that in Islam the question of the conflict of religion and science does not arise at all. If you look into the books of Hadith you will find prophecies about the wireless and means of transport. It is as if the Holy Quran came at a time which could be easily con-

sidered as the Preface of the age of science. The scientists of today should be in a better position to know these facts. As to the conformity between Islam and science, we read in the Holy Quran :

افلا يتدبرون القرآن ، و لو كان من
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عند غير الله لوجدوا فيه اختلافا كثيرا .

'Will they not, then, meditate upon the Quran? Had it been from anyone other than Allah, they would surely have found therein much disagreement."

The fact is that there is not only no contradiction in the Holy Quran itself, there is even no contradiction between the Holy Quran and the laws of nature of which it makes mention at great length, and to whose principles it draws our attention.

I should now like to say a few words about the rituals of the religion of Islam. Very erroneously the idea has become prevalent that Islam is a difficult religion. I am always surprised to hear people say this. In this connection we should remember two things. Virtue is nothing but obedience to the command of God and Islam has very great laxity in its instructions. With these two things in view nobody can ever say that Islam is a difficult religion because wherever there is an unbearable hardship in your way, God has given you an alternative course to follow. You are to make ablution, but if you are sick or you haven't got the water for ablution, well, you are exempted from making ablution. You should make Tayammum and for it you do not need water. Again, you are asked to go to the Mosque for prayers. But you can't do that for one reason or the other—Pray anywhere you can. You are busy at the time of Zuhr, you can join it with Asr. You are busy at the time of Maghrib, you can join it with Isha. And by the way, let me tell you something that may be very interesting for you. My idea is this, that present day world in which we are living with all the amenities and pressures of life is based on the concept of five daily prayers, And how is it? It is like this : Everybody will tell you that you should get up early in the morning and wash yourself. That is the ablution for the morning prayer. In addition to this washing we ask you to say a few words of thanks to God who has given you another day to live in. This thanks should take the form of morning prayers. After that yes after that go and get yourself busy. Work hard. But how long. Well, let it be up to two o' clock. When you leave your desk after a hard work that you have put in, you, will surely like to wash yourself. Yes do that and call it ablution for Zuhr prayers, for Zuhr prayer is offered at 2 o' clock, and then before taking your lunch talk a little with God who has helped you to complete the day's office work. We call this talk with God our Zuhr prayer. Now if you like, go, and rest. I hope you will like to go out in the late afternoon. Get ready. Dress up properly. And before doing that wash yourself and that will be ablution for Asr prayer. This prayer is offered at 4 p.m. That is the time for you to go out. Do give a minute or two to God and then go out. Did you go out for a long walk or football game. Whatever it may be, it is seven o' clock and you have come back tired. You will like to wash your hands and face. Why not make the whole ablution and then pray - just a little prayer. And after

(*Continued on page 20*)

The Golden Deeds of the Present Khalifa

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B. A. RAFIQ
(Imam of the London Mosque)

I am grateful to Imam Kamal Yusuf Sahib for having invited me to speak at this Annual Ijtema On this grand occasion, I wish to speak about the life of our present spiritual leader. The subject of my speech today is :

"THE GOLDEN DEEDS OF THE PRESENT KHALIFA"

It is well known that it is God Almighty Who appoints a Khalifa, who establishes for his followers their religion and who brings them in exchange of fear, security and peace. The appointment of Hazrat Khalifatul Masih III was predicted by numerous prophecies revealed to his predecessor, Hazrat Khalifatul Masih the Second, father of the present spiritual head. I cite here only a few examples :

> It was disclosed to him that from the year 1965, shall start a new era which indeed would relate to the Third Khalifa.
>
> The Al-Fazl of 8th April, 1915 carried a prediction : 'God has told me that He shall grant me a son who shall be the "NASIR-I-DIN" (i.e. supporter of Faith and ever ready to serve Islam).
>
> It must be remembered that the ministries of the First, Second and Third Khalifas are an extension of the predicted ministry of the Promised Messiah.
>
> At the Annual Gathering of 1956, Hazrat Khalifatul Masih II said, "Whenever the election of the next Khalifa takes place and whoever is duly elected, I wish to give him the glad tidings that God shall favour him with His support and whosoever stands in opposition to him, whether a great man or small shall face humiliation and ignominy and is bound to suffer ruin and disgrace ; because the next Khalifa shall, indeed, walk in the footsteps of the Holy Prophet and in the footsteps of the Promised Messiah ; and shall uphold and establish the institution of the Islamic Khilafat. Therefore, I give glad tidings now to him who will be elected the Third Successor in my place, that even if the governments of the world oppose him, these shall be shattered into pieces."
>
> (Khilafat-i-Haqqa Islam pp. 17-18)

On the 8th of November, 1965, Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih the Second passed away and he was succeeded by Hazrat Mirza Nasir Ahmad, duly elected by the Ahmadiyya Community as the Third Successor. In his own words he was :

"a humble servant of Almighty Allah."

This simplicity hides the fact that he was a Hafiz of the Holy Quran, had done his Master of Arts at Oxford and for several years had been the Principal of the Talimul Islam College beside occupying several other offices in the Community. Yet, those who really know him, appreciate that compared with his late father he did not have the same gift of eloquence

in public speaking at the time of his appointment, but shortly afterwards, he established himself as a highly knowledgeable public speaker. This metamorphosis was another gift from Almighty God.

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Very early in his Khilafat, Hazrat Khalifatul Masih Third was given glad tidings that Allah would bestow upon him such abundance as would satisfy him. Many Ahmadis living abroad have had the privilege of private audience with this great spiritual leader and will proudly testify to the fact, that in this world today, a more self-less, loving, beloved, simple and kind hearted person than Hazrat Mirza Nasir Ahmad does not exist. His interests and his knowledge display a deep understanding of religion, naturally, and of all worldly subjects ranging from science, economics, politics to geography and history.

The very first international scheme he launched at Rabwah was the Fazl i-Umar Foundation which was charged with several types of activities. One of its more ambitious programmes was the institution of scholarships and research awards bestowed annually for outstanding research. Starting with a small fund, this Foundation has now become a prominent feature of our Community, but consideration of time forbids me from going into the details of the present programme undertaken by the Foundation, which includes the building of a commodious guest house at Rabwah.

Hazrat Mirza Nasir Ahmad has travelled widely outside the subcontinent of India. This travelling has bridged the gap and has knit the community together into one unit under a strong Centre. He has made three trips to Europe - in 1967, 1970 and 1973.

During his West African tour in 1970, at Gambia, Almighty God instilled into his mind another grand scheme. The people of Africa had for centuries suffered persecution under the yoke of colonialism and it was time to liberate them by illumining the Dark Continent through the divine light of Islam. The Scheme, known as the Nusrat Jahan Fund, was launched through announcement made in the Mahmud Hall in London and was directed towards the establishment of schools, hospitals, clinics and broadcasting station in Africa. I still distinctly remember when Hazrat asked me personally to ensure, that before he left the United Kingdom, a week later, a sum of £10,000 should be deposited in a separate bank account. Knowing intimately the financial position of the U.K. community, I frankly admitted the hopelessness of the mammoth task and said that I felt, that the target could not be achieved. Huzur told me that this was a divine mission and that God would ensure its success. Anyway, I made my most efforts and lo and behold those poor people of whose financial sacrifices I had little doubt, began to pay in their contributions. By the end of the week, and before Huzur departed I reported to Huzur that the sum of £10,000 had been deposited in the bank. This three-year scheme went on to an accumulated fund of more than £50,000 with the greater part of the sum pledged by the U. K. community. Numerous schools, colleges, clinics and hospitals have been opened in Africa and several qualified teachers, doctors and dentists are operating in this continent under Nusrat Jahan Scheme.

The other day, the High Commissioner of the Gambia in the U.K.

openly admitted the success of the Nusrat Jahan Scheme and said that the day was drawing near when the whole of the country would have received some benefit from this scheme and would have turned towards Ahmadiyyat. Al-hamdolillah !

The financial resources of the community were to be further tested. At the 81st Annual Conference of the community held at Rabwah in 1973, Hazrat Khalifatul Masih III announced another grand project which would set in motion a programme of the progressive development of all the branches of the Movement, speed up the propagation of Islam in all parts of the world and bring closer the prevalence of Islam throughout. The fifteen year scheme known as the Ahmadiyya Centenary Celebration is charged with establishing more missionary centres in various countries, including Denmark, the translation and publication of the Holy Quran and other Islamic literature in diverse languages, the establishment of printing presses, broadcasting stations and amateur—radio and telex communications.

It is fairly easy to draw up a consolidated balance sheet of such grand projects but if the youth of today are to learn anything from the life of their spiritual head, then they need to look at the personality that has caused this new era to draw upon them. I have been personally fortunate to have worked as Private Secretary to Huzur during my stay in Pakistan and I can present a glimpse of his busy life Some of his attributes I have already mentioned.

His normal day begins very early in the morning when he prays and studies. Then he reads all his mail, making notes for replies, with some letters being answered in his own writing. He then examines reports and issues fresh instructions on multifarious community matters. In addition to this he grants audience to those who come to see him and also leads the prayers in the Mosque. The sheer size of his daily mail is staggering and having attended to all this personally in addition to other duties would exhaust any other human being. But the Khalifa cherishes this devoted labour and cheerfully bears the burden of leading a very large community.

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It would be difficult to conceive that he would have any time left over for any other interest. Yet Hazrat Mirza Nasir Ahmad has great enthusiasm for sports. Under his auspices is run the All Pakistan Nasir Basketball Competition. On numerous occasions he has urged members to take interest in cycling, horse riding, catapult-shooting, rowing and swimming. He is such a keen lover of horses that even equestrians have expressed amazement at his knowledge of breeding and other matters connected with horses. Huzur is also a keen amateur photographer and in this field too he could match his knowledge about cameras and photography with experts.

Anyone who loves God, loves nature's creation. Huzur is no exception, or perhaps, in a way, because he is simply obsessed with nature, with natural phenomena and with the laws of nature. Delivering a discourse on nature comes naturally to him. He knows details about the bee and its activities which a honey collecter would cherish. In his modest home, there is a duck pond and he is also a keen gardener. His talks and his sermons abound with scientific knowledge and he is the first one to draw attention to God Almighty's immense bounties. He has instituted

the giving of an award on research in nature. He encourages the inhabitants of Rabwah to take early morning strolls. Not surprising therefore is the fact that medical research has proved that the poor people of Rabwah are amongst the healthiest in the country.

Above all, Huzur is a masterly scholar on the teachings of the Holy Quran. His speeches are acclaimed as rivers of knowledge overflowing their banks. He could take a simple verse from the Holy Quran and explain it so lucidly that the audience is left aghast at the tremendous knowledge that has been spread before them.

Such is your spiritual leader; a man under whom anyone would be proud to serve. During the recent Pakistan crisis he has been a source of great comfort and has held the helm of the ark steady. The serinity with which he endures the barrage of abuse hurled at him by his opponents proves that he is no ordinary man, but is indeed God's humble and protected servant.

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May God grant that the sun that arose from the valley of Mecca may keep on ascending and shedding its bright and shining rays of Holy Prophethood. May the Law of Mohammad be re-inforced on earth and may God of His Grace and Mercy, so determine that our labour in His cause should not go waste. May Allah give us strength to remain ever faithful to our spiritual leader. May Allah grant Hazrat Khalifatul Masih good health and long life so that we may continue to derive untold benefit from this spiritual fountain. Amen.

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Islam in This Age

(*Continued from page 16*)

that you will take your dinner and you will like to go to bed. Yes you have every right to do that. But please hold on. If you want a very good sleep at night, do wash your hands and face and make the rest of the ablution and take off the worries from your mind by having a talk with God - This talk we call Isha prayer. Your day has ended. The modern life requires us to wash ourselves five times a day, i.e., early in the morning, 2 o'clock, four o' clock, seven o' clock and then eight or nine o' clock. It is Islam that has led the world to this wise division of the day. But how many of us know this fact? Very few. And those few who know it, are quite confident that Islam is as praticable today as it ever was.

To all the members

We are an organised Community. Our spiritual Head is Hazrat Khalifatul Masih III. Are you in constant touch with him? Do write to him as often as you possibly can.

If your subscription is due, please do make the payment at your earliest.

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ZAMBIA

By Sheikh N. D. Ahmad M.A., B.Sc., B.T., Etc.

(Continued from June, 1975 issue)

Live Stock. It is estimated that there are only 100,000 heads of cattle in the country. Zambia depends on the import of butter and cheese from abroad. One of the reasons of the shortage of cattle is that the part of the country suitable for the cattle rearing suffers with the presence of tse-tse fly, which is fatal for them.

Goats and sheep are still in a very small number. It is said that the country is not suitable for their breeding. Mutton is mostly imported from Australia and Newzealand.

Wild Life Conservation. The wild animal races are fastly vanishing. The Government is now paying special attention to it. There are almost ten Game Parks, which are one of the means of attraction for the tourists. Antelopes, elephants, giraffe, lions etc. are found.

Fisheries. Though Zambia is deprived of a sea-shore, fisheries of lakes, swamps and rivers are flourishing.

Industry. The industry is getting fastly developed. It includes copper refinery, textile, sugar, cement, glass, porcelain and enemel pottery, furniture, plastics, electrical and other wires etc. Besides this the Fiat cars and Land Rovers are also assembled.

Means of Communication and Transportation. The country has no sea port. The only waters available to it to use as a small port is port Mpulungu at the Southern end of Lake Tanganyika in the Northern end. Four main rivers, Zambezi, Luapula, Luangwa and Kafue are used for internal transportation. The 2,200 miles long Zambezi river has a navigable part of over 1,700 miles. This river forms the boundry line with Rhodesia in the South. There are two International Airports and three airports for internal flights. The tarre dmain roads are reaching almost all the 8 provinces of the country. A person can travel by road right from Johannesburg through Zambia to Dar-es-Salam, Nairobi and Mombasa.

The Railway line from Rhodesia, passing through Livingstone (in the extreme south) and Lusaka reaches Copper Belt at Ndola, from where the branch lines are reaching all the towns of copper mines Before the closure of the border with Rhodesia, Zambia used to export its commercial commodities from the port of Beira of Mozambique and the port Lobito of Angola.

The reduction of copper export through Rhodesia has been compensated by the sudden rise in the price of copper in the world market. (almost ten times).

The Tanzania-Zambia Railway line, being made by the Chinese, has already covered its stretch in Tanzania and is now being constructed in Zambia. It is expected to be completed shortly. It will solve the problem of the copper export, through Dar-es-Salam. At present copper is carried there by road.

No other carriages are used in the country besides cars and buses

for the transportation of passengers and loads from place to place in the country.

Currency. After independence the pounds shillings and pence were changed to Kwacha and Ngwee. One hundred Ngwee make one Kwacha. In the beginning one Kwacha was at par with ten stirling shillings, but after the devaluation of the stirling pound the Kwacha fluctuates between 13 to 15 shillings.

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Form of Government. At the time of independence there were three political parties. The United Naiional Independence Party (UNIP), African National Congress (ANC)—the first political party ever started in the country and N.P P. (the Northern Progressive Party) Ten European seats were reserved for this party.

In the first election, held on January 20/21, 1964, UNIP got 55, seats and ANC 10. In 1969 : UNIP-61, ANC—23, Independent—1.

In 1970 the Vice President Kapwepwe resigned and formed another party UPP (United Progressive Party). But in an election afterwards this party could win only one seat. Recently the Leader of ANC, Nkumbula, has joined the Government Party, UNIP ; and the Government new constitution has adopted the One party system.

The Government is a Republic, with a President and a Prime Minister ; President having the main powers. 'One Zambia One Nation' is the motto and 'Humanism' and 'Be humanist' is the Philosophy that the President Kenneth David Kaunda has given to the nation.

Education. At the time of independence, in 1964, there were 385,267 pupils in the Primary schools and there were about 7500 teachers to teach them. The pupils in the Secondary schools were 13,853 and about 600 teachers. The students in the Technical and Vocational schools were about 1200, taught by 123 teachers. The number of students in the teacher Training Institute were 1463, with about 150 teachers. In 1966 these numbers increased by almost 25 to 35%. Now it has been increased manifold.

The education in the Primary and Secondary schools is free, including books and stationary.

The first, and the only, University in the country (The University of Zambia) was establishmed in 1966 ; catering for almost all the popular lines of knowledge, including Medicine, Engineering, Law, Agriculture and Commerce. Almost all the students enjoy the Government Scholarships.

Language. There are almost 72 tribes in Zambia. There are, accordingly, many languages and dialects, all derived from the Bantu language of the past. Most popular among them are: Nyanja, Bemba, Lozi, Tonga, Lunda, Kaonde and Luvale.

Religion. Most of the people are Animists, believing that the souls are quasi-physical and can exist out side the body (in dream and vision) and can be transferred from one body to another and persists after the death of the body in form of Ghosts and reincarnation.

Besides it Christians are in large and Muslims in small minorities. The Christian Missions are well established having their schools, hospitals and are running different periodicals.

The Ahmadiyya Muslim Mission in Zambia was registered on the 6th January, 1972 and regular work was started in September, 1972.

Earlier Days. Archaeological research of this part of the world, known as Zambia began with the discovery of Stone Age implements

in the Victoria Falls Region, during the early years of 20th Century.

In 1921, miners found a skull and bones in a deep cave at Broken Hill (now Kabwe) Mines. These bones were put together to make a 'bone man'. It showed that the earlier people were about 4 feet high. They had almost no forehead ; having heavy bones sticking out under their eye-brows. Their mouths were big and necks were short and thick. This was the Stone Age Man.

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The first excavations were coducted at the Mumbwa Caves in the Central Province by F.B. Macrae in 1925.

In 1929, an ezpedition under the Italian Commander A. Gatti carried out further excavations at Mumbwa and other places.

The continuous written history began with the arrival of the first permanent group of British South Africa Police in the 1890's. Thus the actual historical period of Zambia's past has a duration of a mere 70 years.

European explorers, such as de Lacerda, in 1798 and Livingstone in 1851 and 1873 wrote some accounts of the indigenous people of Zambia, when they encountered them on their travels. These are the only one that illustrate many aspects of life in Zambia before the arrivals of the Europeans.

The people who have first of all entered this land after the Stone Age man are named as Bushmen by the historians. They were not more than 5 feet high ; having wrinkled yellow skins and only a little hair on their heads. There are still few of them living in the South Africa. They wore no clothes excepting a piece of animal skin. When it was very cold they covered their whole bodies with skins sewed together.

Upto about 3,000 years ago they were the only people in this part of Africa. Animals, roots, wild fruit, berries and nuts were their food. They also made fire for cooking and keeping themselves warm. They stored water, sometimes in large, empty ostrich eggs. But they bu lt no huts, lived under shelters of leafy brar ches or rocks and caves. They were all the time moving from one place to another.

In the caves they made paintings that show their art of hunting with spears, bows and arrows and also that they spent their days in fighting and dancing The paints were made by mixing red, yellow, brown, black and white clay with animal fat. Most of these paintings are found 12 feet above the ground. Their language was full of clicks and whistles. The songs and dances were copied from the animals.

Hottentots. They followed Bushmen and resembled them much. But they did not stay here for long. They only passed through Zambia on their way to South Africa. They made spearheads etc. of iron and copper. They were first to keep flocks of sheep, cattle and goats. They were also the first farmers ever came here. They stored milk in pots of clay, and liked the sour milk the best. It is said that Tse-Tse fly made them leave this land, to travel towards South.

Bantu People. They came about 300 B.C. from the Northern parts of Africa. At one time all spoke one language, known as the Bantu Language. They loved to keep cattle. The number of cattle kept by a tribe showed its strength.

They were ruled by a Chief, who kept discipline by imposing fines on their faults, which they paid in

cattle.

Bride-price was paid by a young man to the father of intended wife. Cattle dung was dried and burnt for fire to keep warm in winter, and was also used as a cement in building their houses. They also sacrificed cattle in their religious ceremonies.

When grazing at one place became poor they moved to another. The stronger tribes moved the weaker ones from their lands. As the grazing grew scares they travelled to South.

Traders. The first traders who came to this part of Africa were Arabs. The Arab dhows sailed down the East coast of Africa, long before the Christian era. They reached almost all parts of Africa. They established the contacts of Africans with Arabs and Asians through the exchange of commodities of the two continents. They brought here the Indian cloth, knives axes, jewels, spices, glass pottery nets, mats etc. Besides this they brought different seeds of vegetables, grains and fruit and showed them the ways of planting and cultivation.

Before the arrival of the Europeans, Muslim Arabs reached here upto Malawi. Some of them even reached the Northern parts of Zambia at Ndola and around it. These Muslim visitors preached Islam, establishing the faith in Unity of God ; enjoining upon them the moral restrictions and prohibited drinking. As they were not trading in slaves and did not practise cruelty like other invaders their religion was readily accepted. But before they could reach the other parts of the country their trade visits were blocked by the subsequent colonists and settlers ; finding them the greatest obstacle in their exportation of slaves from this part, to ship them through the ports on the West coast of Africa, like Freetown ; and in replacing the attractive faith in Unity of God with the confusing Divine Trinity ; and in the way of the encouragement of moral laxity and drinking.

European Traders. Like all other Colonial Occupation the Europeans (here the British) entered here in the cloak of Missionaries, miners and Commercial Companies. Here they first established the control of the British South Africa Company and then asked the King of the Great Britain to establish the British Empire here.

LESSON ON ISLAM

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'ZENO' AND IQBAL

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What role the typical Maulvi has been playing all along has been a matter of concern for all those who have not sold out their conscience. Pakistan Times recently published an article about this subject with reference to what Dr. Iqbal thought of the Maulvi (or the Mullah). Some Mullah-minded people or the Mullah sympathisers resented the attitude of the writer of the said article. But others supported him. One of the letters that were published in the Pakistan Times in this connection, may be of some interest to our readers. We therefore reproduce the letter below. It is headed as "Zeno and Iqbal" and reads as follows :

Mr. Mustansir Mir (May 8) has taken exception to 'Zeno's article on the mullah. Well, Sir, it is Iqbal and not 'Zeno' who says that "Deen-i-mullah fee sabeelillah fasad". It is Iqbal who observes that the mullah and the sufi interpret the Holy Quran out of context according to what suits their purpose. Let Mr. Mir quote one line from Iqbal demarcating a line between 'Ulema-i-Soo and 'Ulema-i-Haq' and showing any reverence to the personality denoted by him by the words 'maulvi' 'mullah', 'waiz', 'zahid', etc. Iqbal castigated Maulana Hussain Ahmad Madani in verse for his opposition to the two-nation theory particularly as it came from a divine of Deoband of all places. By inference all maulvis who opposed the creation of Pakistan in the name of Islam will fall into the same category as far as Iqbal is concerned. If Mr. Mir is ready to classify all these maulvis as 'Ulema-i-Soo, let him be bold enough to say so. Maulana Mohammad Hussain Azad has ably depicted the maulvi class in his 'Darbar-i-Akbari' to show how a simple and devout Muslim like Akbar experienced the truth of the saying of Hafiz She azi that the waiz acts differently in his 'Hujra', from what he preaches from the pulpit. The maulvi does not contribute to bringing those outside the pale of Islam to embrace our religion : rather, his only business is to issue 'fatwas' of 'kufr' against persons who profess to be Muslims. He always opposes the progressive forces and the steps taken for the uplift of the poor masses. In Pakistan, he has never missed a chance to cause a split in the ranks of Muslims even on the occasion of moon sighting.

The retrogressive character of the maulvi can be traced throughout Islamic history. He has caused death and misery to thousands of Muslims on such irrelevant issues like 'Khalq-i-Quran'. It were the maulvis who issued 'fatwas' of 'kufr' against Imam Hussain after receiving a bag of dinars from Yazid.

Confining ourselves to our recent struggle for a homeland for Muslims, it were the maulvis who declared Sir Syed a 'kafir'. One maulvi went to perform the Haj to get the 'fatwa' endorsed by the Ulema-i-Haq of Mecca and Medina on which Sir

Syed remarked that his 'kufr' provided some with the opportunity to perform the Haj. His only sin was to have set up an institution for imparting 'un-Islamic' education. The Ali brothers and Zafar Ali Khan and Hasrat Mohani were all products of such 'un-Islamic' education.

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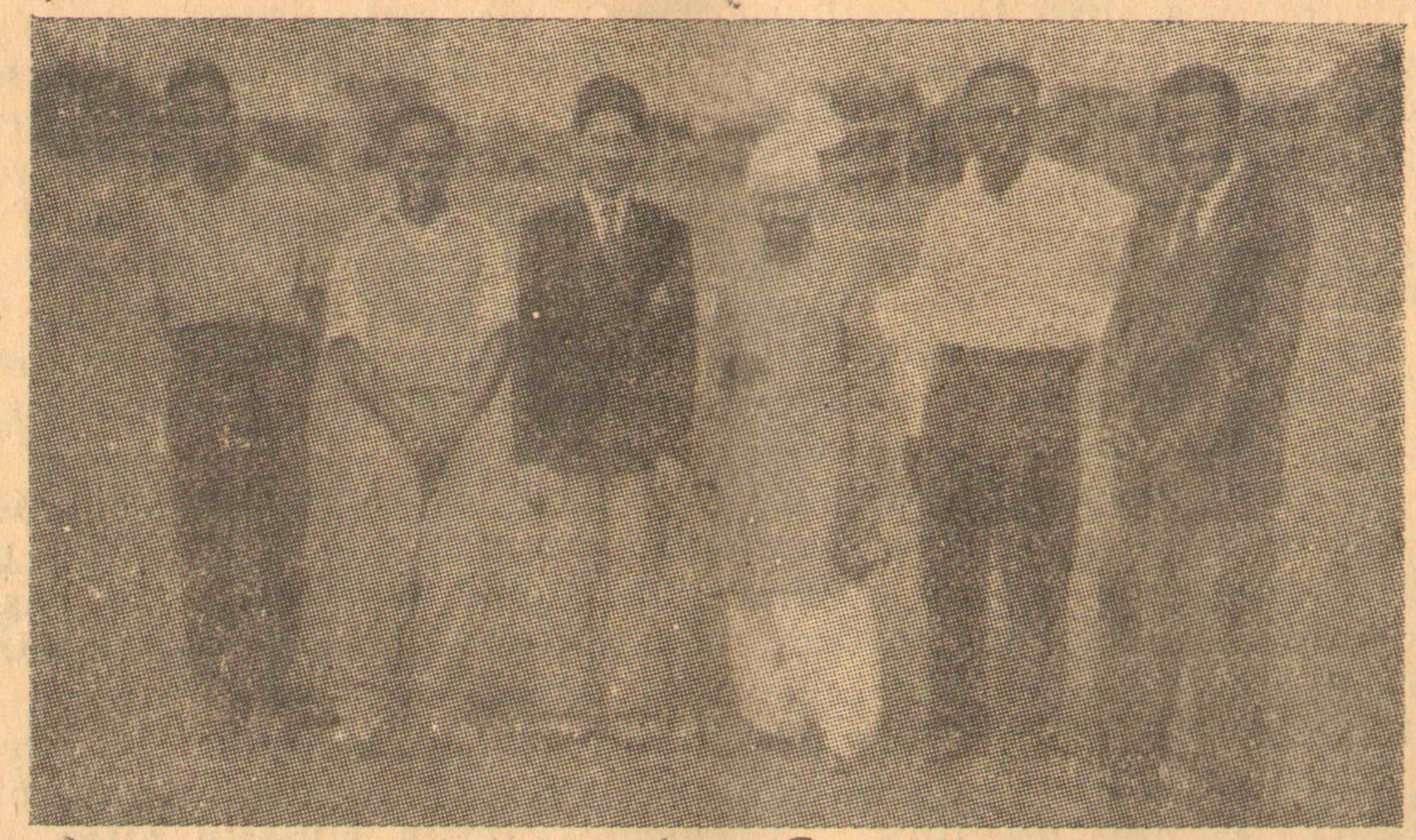
The Jamiat-ul-Ulema, the Jamaat-i-Islami, the Ahrar Party, and the Khaksars were the only so-called 'Islam-pasands' functioning during the Quaid-i-Azam's struggle for Pakistan. They all opposed the creation of Pakistan in the name of Islam. They issued 'fatwas' of 'Kufr' against the Quaid. Islam was in 'danger' then—and it was again 'endangered' when they sensed that the Quaid-i-Awam was the person who would save Pakistan from the catastrophe it was facing. They issued decrees of 'kufr' against him and his party. Let us hear from Mr. Mir if he considers maulvis who declared the Quaid-i-Azam and Mr. Bhutto as kafirs to be 'Ulema-i-Soo' or 'Ulema-i-Haq.'

The Muslim Teacher Training College, SuruLere, Nigeria is run by ten Muslim Educational Societies. Mr. Abdul Majid Bhatti, the First Principal (3rd from left) and Naseem Saifi, the Chairman, Board of Governors till his departure from Nigeria, (4th from left) are seen in the picture. The picture was taken in the early days of the college.



نائجیریا کا پہلا مسلم ٹیچرٹریننگ کالج جو دس مسلم تعلیمی سوسائیٹیوں نے جاری کیاتھا اس کے پرنسپل عبدالمجید صاحب بھٹی اور بورڈ آف گورنرز کے چیرمین نسیم سیفی (نائجیریا میں قیام کے دوران) تصویر میں بائیں جانب تیسرے اور چوتھے نمبر پر

AFRICA TODAY

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It was in 1889 that Mr. A. P. Atterbury said in his book 'Islam in Africa', that "Islam in Africa will be comparatively easy for Christianity." And Mr. Lyndon P. Harries tells us in his book 'Islam in East Africa' (published in 1954) "At the beginning of the present century Christian writers were asserting that Islam is nothing without political power, and that for this reason Islam in Africa could not survive." Mr. Harries adds his observation in the words "No one can seriously believe this now. The challenge remains and indeed is made more formidable because the cross currents of political feelings."

Indeed, nobody can believe now that Christianity can even overcome Islam in Africa. Mr. S. G. williamson who has recently published a book 'Christ or Mohammad' for the use of 'Christian pastors, teachers and catechists who are faced in their work by the claims of Islam' has expressed his own doubts about the future of the great continent (Africa) in the Preface to his book in the following words: "That there is a challenge to the Christian Church cannot be doubted. It is not yet decided whether the cross or the Crescent shall rule over Africa."

Mr. Williamson also says"".....in some parts of the south, particularly along the coast, the Ahmadiyya Movement is making great gains. The popular hope that the Gold Coast would soon become Christian is in greater danger than we think. In Nigeria, Dr Parrinder says that while in the south paganism is dying Islam is in the majority and on the increase. At the last Gold Coast Census (1948) thc Ahmadiyya Movement claimed a community membership of 22,572. The figure in 1931 was 3,110. This shows that in seventeen years their numbers have increased sevenfold; a far greater rate of increase than the Christian Churches can show. Mr. Parrinder says in his book 'Religion in an African City', "Prominent in the modern religious life in Nigeria is the spread of Islam. The Western Sudan and the northern parts of the West African countries have for long been Muslims, but within recent years Islam has spread rapidly into the coastal areas where it was a stranger before. In many places it has absorbed the ancient paganism, and it rivals other religions. These two facts have received too little attention, and their significance needs careful weighing." (Introduction). Again, he says, "Islam is a missionary religion and is on the advance (p. 82).

Thus it is quite certain that Islam will rule Africa, in fact, the whole of the world, and that will fulfil the prophecy made in the Holy Quran in the words: He it is who has sent His Messenger with the guidance and the religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it. 61 : 10

When the Christian dignitaries were telling the world, fifty years ago, that Islam without politics was nothing and it would in future become an easy prey for them, a lone voice of Qadian, India announced the future victory of Islam in the following words:

"Hear ye people and bear witness

to it that God Almighty the Creator of the heavens and the earth, has foretold me that He shall spread this His own Community in all parts of the world and shall grant victory over all by dint of reason and arguments. The days are approaching, nay, they are at the door, when this shall be the only religion that shall be held in esteem by all. God shall bless this religion and this Movement in an extraordinary manner and shall bring to naught every one who has an evil design against it. He shall grant it a lasting victory that shall continue to the end of the days. There shall be only one religion and only one Guide on the surface of the earth. I have only come to sow the seed and I have done it. It shall now grow and bear fruit and there shall be none to check it. Tazkiratush Shahadatain.

How clearly this prophecy has come to pass. We wish that those who wrote fifty years that Islam in Africa will be comparatively easy for Christianity could now have a look at this great continent and hear the wailings of their co-religionists who see everything going out of their hands.

(Islam and Christianity. pp 9, 10)

NRC UPHOLDS FREEDOM OF RELIGION

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By FRANK FIAWOO—Ghanaian Times, June 21, 1975

THE Commissioner for Information, Col. C. R. Tachie-Menson yesterday assured Ghanaians that the Government of the National Redemption Council believe in the freedom of religion so long as it does not interfere with the laws of the country.

He gave the assurance when launching a book, "Masterpieces of Christian Philosophy," on behalf of the Head of the State and Chairman of the National Redemption Council, Col. I. K. Acheampong, in Accra.

The book was written by Rev. Dr. Ronald Mensah, Director of the Ghana Bible Research Centre and has a foreword by the Head of State, Col. Acheampong.

The Commissioner said the Government believes in religious tolerance and that no one is discriminated against, or punished because of his spiritual leanings.

He explained that the URC is convinced that what a person believes is extremely personal and a very necessary part of the individual's evolution.

Col. Tachi-Menson further explained that the Government does not favour one religion over other religions or beliefs because it believes that to do that would lead to limiting a person's fundamental right to believe as he wishes.

CHARTER

On the Charter of Redemption, the Commissioner declared : I may not be far from the truth, nor would I be accused of being blasphemous if I say categorically that the Charter is a religious document" and called on all Christians to adopt it and live

(Continued on page 32)

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Two Thousand Years Later, St. Thomas the Incredulous Speaks

By Robert Serrou

An amazing discovery which has been kept a secret for thirty years, it reveals the text of a "Gospel according to St. Thomas" which seems to be the most authentic and the oldest of the Gospels. It challenges our traditional beliefs on Jesus.....

The year : 1945. The place : somewhere around the village of Nag-Hammadis in Egypt. By chance a villager unearths a pot from a cave which was being used as a cemetery. Twelve manuscripts on papyrus and bound in leather are found in it. The writings on all of them are in Coptic language, i.e. in old Egyptian. The scholars examining them are not very interested because though these manuscripts are from the 3rd and 4th century of our era, most of them are of little value in the study of the origins of Judae-Christianity. One of them, however, does elicit more attention : its title : "The Gospel according to St. Thomas". It contains a hundred and fourteen "logia" or sayings of Jesus Christ. But this wonderful discovery will be kept a secret for thirty years and will not be known outside of the closed circle of specialists. It is only in 1974 that under the auspices of UNESCO and of the Department of Antiquities of the United Arab Republic that a copy of this Gospel will be made available to the Bible specialists of the outside world.

One of those whose interest is kindled by this discovery is a Frenchman, a forty-two year old research worker who lives in retirement in a renovated farm in the depth of the Ardeche, in France. In order to be able to unravel the mystery, Philippe de Suarez learns the Coptic language, and in the book which he has just published, "The Gospel according to St. Thomas", (ed. Metanoia, Marsanne, Drone), he comes to this disturbing conclusion : for twenty centuries, history has been mistaken about Jesus, and the four Gospels of Matthew, Mark, Luke and John carry a warped version of his teachings. This discovery could very well be one of the most significant since the dawn of mankind, for in the opinion of Philippe de Suarez, the Gospel of Thomas is the only which contains the authenic words of Jesus.

Contrary to popular belief, the four Gospels do not, and by far, contain the exact words of Christ. The Biblical School of Jerusalem, which is managed by Dominicans and is an authority in this matter, has shown that what are known as the "Canonical" Gospels are in fact the end product of a series of successive compositions. It now seems certain that the final copy of each one of the Gospels is in fact a third or fourth hand version. Whereas, says Philippe de Suarez, the Gospel of St. Thomas is a first hand account. Granted that the manuscript discovered in Upper Egypt is from the

3rd century but it is the exact copy of an original which goes back to Thomas himself, the same Thomas who according to Saint John (XX, 24, 29) was the apostle who hesitated to recognise Jesus after his resurrection.

But how can Philippe de Suarez venture to make such an assertion which, if it turns out to be correct, would lay the very foundation of of Christianity open to criticism and doubt? One main reason: the simplicity, the spare style of the utterances of Jesus as reported by Thomas contrast sharply with the commentaries and miscellaneous developments that the evangelists always feel it their bounden duty to add. All Gospels specialists agree that the more a text is over-loaded, to a later period it is from For, as a matter of fact, the Gospels were not written soon after the death of Jesus. During the first thirty years following the Resurrection, wherever a Christian community has been formed, anecdotes about Christ's life begin togather themselves through the souvenirs of those witnesses who lived with him for three years. Gospel specialist Etienne Charpentier explains in his book "Ce Testament toujours nouveau" ('This Evergreen Testament") that round about the years 60-80, the church resembles a vast laboratory where at the four corners of the then known world are set down here and there "flashes" on Jesus, "close shots" and even 'sequences". And all this was going on without any preconceived intention of making a film on Jesus: the Church is unaware of the fact that it is this laboratory. It will know about it only when men decide to gather all the documents and to produce thereform the "montage". Those montages, for finally four "films" will be made, are the four Gospels. Each author writes according to his own character and with the present intention of bringing out a particular facet of the personality of Jesus. Matthew the Jew, view Jesus as rooted in all the prophecies of the Old Testament. Luke, the doctor, sets himself the task of setting off the humanitarian nature of Jesus. As for Mark, the disciple of Peter, he takes more into account the personal recollections of the leader of the apostles. And John, the mystic, is more interested in the divinity of the Saviour.

Philippe de Suarez also finds that the four Gospels have not hesitated to borrow from a privileged source: the Gospel of Thomas.

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But the question is that, if it is true that Thomas is the only one to hand down the actual words of Jesus, how is it that he has been forgotten for two thousand years? The reason for this is straight forward enough: the Church of the first countries indexed it. There are two explanations, quite opposed to each other, for this turn of events. That of the official Church who consider the "Gospel of Thomas" as heretic, because the words of Jesus as reported therein put more stress on internal quest of self than on dogmas. And the one of Philippe de Suarez who proclaims that it is the Church that is heretic, because as from the Synod of Jerusalem in the year 49, Christianity betrayed its founder.

It is precisely at the Synod of Jerusalem that St. Peter began to assert himself as the leader of the nascent Church—Peter, who will be shown as invested with supreme powers by Jesus himself, much later in the Gospel of St. Matthew. (Matthew XVI : 13-20). But according to "The Gospel of Thomas" this is not how things were to take place.

The heir of Jesus was none else than Thomas himself. At least, this is what is apparent from logion (plural logia. from the Greek word which means word) 13 : Jesus told his disciples : Compare me, tell me who am I like ? Simon Peter said : You are like an upright angel. Matthew told him : You are like a wise philosopher. Thomas told him : Master my mouth absolutely refuses to say to whom you are alike. Jesus said : I am not your master, for you are drunk from the same seething spring which I have tasted myself. And he took him apart and told him three words. Now Thomas having come back to his companions, the latter asked him : what did Jesus tell You ? Thomas told them : were I to tell you one of the words that he told me, you would throw stones at me ; then a fire would burst out of them and burn you down".

All through his book, which is a thoroughly scientific work, Philippe de Suarez, highlights resemblances and divergences between the text of Thomas and that of the four Canonical Gospels. "One fourth of the logia can be found again more or less faithfully in the Canonical. One quarter is not there at all. As for the remaining half, its import is completely altered." Among the sayings absent in the four Gospels is, amongst many others, logion 17, which, however, does appear in the first epistle of Saint Paul to the Corinthians : "I shall give you what the eye has not seen, and the ear has not heard, and what the hand has not touched, and what has not been desired by the heart of man." Similar is the case with logion 42 : "Jesus has said : Be a passer by".

At the turn of the century was found, carved in Arabic script on the porch of the main gate of the ancient city of Fatehpur—Sikri, built by the great Mughal Akbar the just, south of Delhi, an inscription which has a peculiar resemblance to this text of Thomas : "Jesus has said : The world is a bridge ; pass over it, but do not settle down thereon".

Then there is the case of those logia the import and meaning of which has been altered, as for example logia8 : "Man is like a fisherman who threw his net into the sea and brought it back full of small fishes : the well-advised fisherman found among them a big and good fish. He threw back to the sea the small fishes and easily picked out the big fish. Let those who have ears to hear, hear!".

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Saint Matthew (XIII : 47,50) narratcs the same story, but adds lots of details which modify its meaning. He then places the whole incident in an end-of-the world context. Another logion, found in Luke, is also subject to the same kind of change. Logion 79 : "A woman form the corwd told him : Blessed be the womb that bore thee and blessed the breasts that fed thee! He told her : Blessed be those women who heard the Word of the Father and who followed it truly! For verily such days will come when you will say : Blessed be the womb that did not conceive and blessed the breasts that did not suckle."

Thomas takes Jesus as meaning to say : "Do not have children", whereas Luke places these words in the context of a speech about the end of the world, of course, seriously alters the meaning.

Another vital discovery of Philippe de Suarez is this : The thoughts of Jesus, at least according to Thomas, are closer to the wisdom of the Far-East than to Greek and Jewish philosophies, which have nonetheless absorbed Christianity.

For example, in Logion 77: "Jesus has said: I am the light which illuminates everything. I am the whole. The whole come from me, and the whole has reached back to me. Split wood, I am there: lift up a stone and you will find me there."

Says Philippe de Suarez, the resemblance with one of the most famous sayings of the Buddha is very striking: "I see the myriads of world of the universe as so many fruit seeds and the largest lake of India is like a drop of oil on my foot!". Thus Jesus and Buddha have a similar cosmic consciousness that embodies everything. And that immediately brings to mind the Alpha and Omega concept so dear to Teilhard de Chardin.

Another example is logion 106: When you will make the two One, you will become the Son of Man, and if you say: Mountain move away, it will move away". There is no duality in the Jesus of Thomas. That is to say, the complementary opposites, good and evil, beauty and ugliness, masculine and feminine, all come from one reality and must go back to it. Lao Tse, the philosopher, says the same thing in his "Tao Te King": "The long and the short delimit each other. The top and the bottom regulate each other. The tune and the sound accord to each other. The front and the back connect". And in this light, Logion 114, which hurts so much by its brutality, can be better understood: "Simon Peter told them: let Mariam leave our midst, because women are not worthy enough to live. Jesus: here am I going to draw her to me so as to make her a male, that she might become a living ghost similar to you males. For any woman who turns herself into a male shall go to the kingdom of the heavens". The Orientals, instead of saying "male" use the word "yang" which is the main masculine principle.

Thus, according to Philippe de Suarez, a universal Jesus emerges. "That's why", he concludes, "I gladly tell those who are searching themselves, and especially youngsters: Before starting for Katmandu, please read Thomas".

Henceforth, a very important question is put to the Church: What if the image of Jesus according to Thomas, were the genuine one?

(Page 59, Paris-Match, No. 133, 11, January, 1975).

NRC Upholds Freedom of Religion

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(*Continued from page 28*)

by its tenets.

Col. Tachie-Menson noted that the first principle of the Charter "One Nation, One people, One Destiny" does not depart from the philosophy of Christ, summed up in his words—"Thou shall love thy neighbour as thyself".

He called on all to support the Government in its "Operation Feed Yourself" programme and said it is a great endeavour to be self-reliant.

Earlier. the Rt. Rev. G. K. Sintim-Misa, Moderator of Presbyterian Church of Ghana, condemned the menace of smuggling to the national economy.

He said it was rather unfortunate that some Ghanaians had made it a policy never to do an honest job.